

pentagram

Lectorium Rosicrucianum

The practical training of our thinking

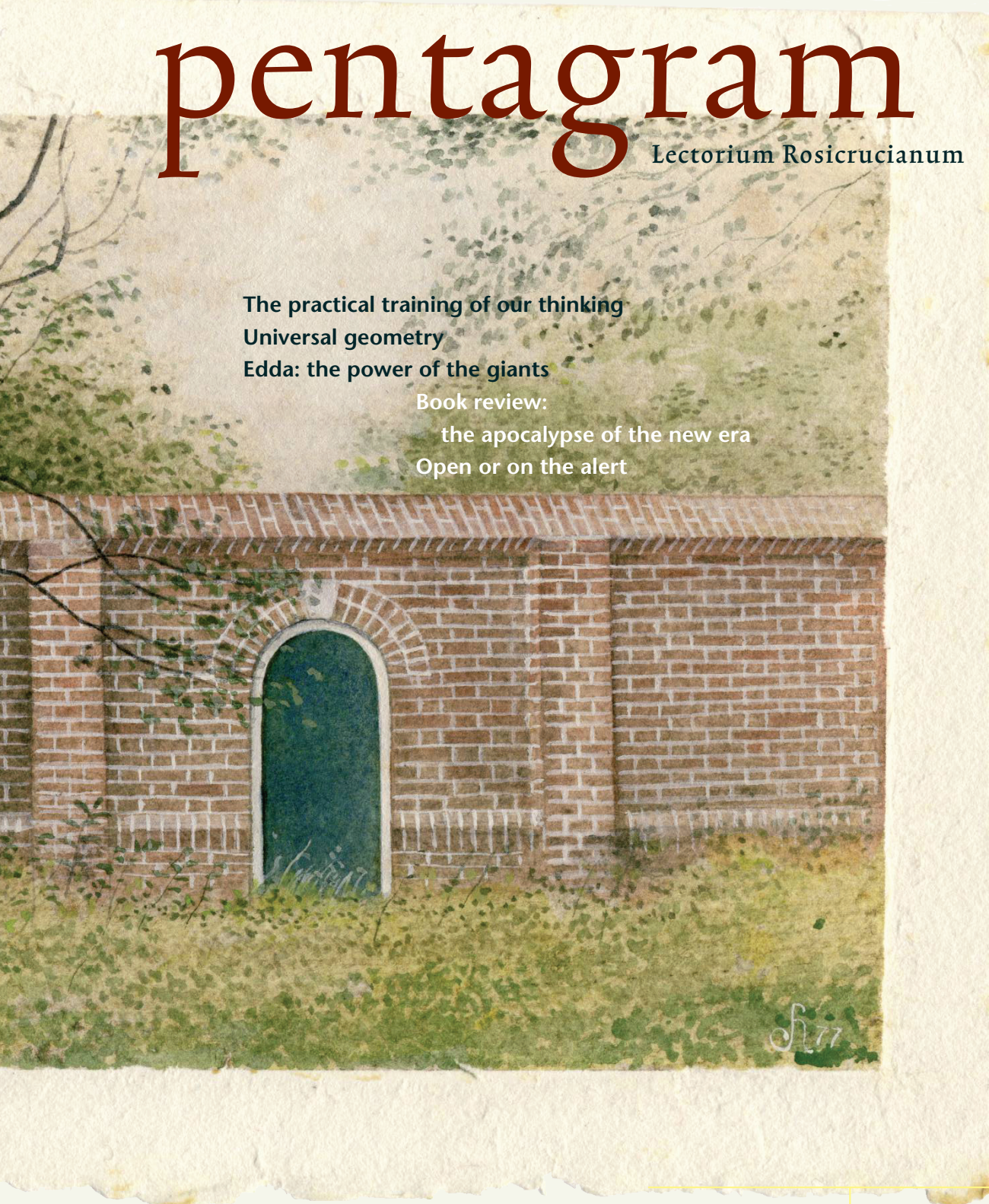
Universal geometry

Edda: the power of the giants

Book review:

the apocalypse of the new era

Open or on the alert



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In the first article of this issue, *The practical education of thought*, we read that 'a living, sincere, warm interest in the Gnosis cannot be explained from ordinary nature. However, how do other, non-dialectical thoughts and feelings then develop in people?

They can only have reached them from outside! They have entered by those people's longing and interest for everything that refers to another life, to another level of existence, on which a human being, the true human being, can breathe, live and exist freely, and on which the survival instinct and self-maintenance that we inevitably inhale in our life with every breath, have been replaced by the atmospheric quality of the new life: Love.

This issue of the **Pentagram** would like to inform you about the ideas encountered in world literature which are innate in all seeking people, about aspects of the corresponding mode of life, as in *Open or on the alert?* and about the purity of the thinking that may be strongly stimulated by the knowledge of the universal qualities of numbers.

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Cover: In the atmosphere, seeking human beings hear the call to open their soul, their head and their heart to the secret miracles behind the wall of their old personality. Watercolour on paper.
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the practical education of thought

J. van Rijckenborgh

The Spiritual School of the Golden Rosycross claims that ethical and moral values naturally follow, if there is a great longing in the heart to partake of the pure and radiant field of consciousness of the world of the living souls. At the same time, it is very practical in this respect. In the following article, the Grandmaster offers a specific helping hand in the form of hints for a very necessary, intellectual self-education.

The human brain, a combination of brain cells, has many wonderful faculties, among them the faculty of memory. All brain cells are able to simultaneously receive and store impressions, sometimes many impressions of a very varied nature. This particularly applies to the memory centre. The type and quality of this susceptibility to impressions wholly depends on our personal nature and directedness.

When a group of people has assembled during a temple service, it is certain that no two people listen or assimilate the impressions of the service in the same way, so they will not be similarly attuned afterwards. This similar attunement may be desirable, but in our current state of being, this is not yet possible.

Our susceptibility to impressions depends on our personal nature and directedness which, in turn, depend on the state of the magnetic system, the lipika. By lipika, we refer to the net of magnetic points in the auric being that was vivified upon our birth in nature. It is the net of magnetic points of the seventh ring of the auric being. This magnetic net, containing all

karmic influences, is projected into the brain and keeps the brain cells in a certain state. It is not only projected inwardly, but also outwardly into the astral sphere.

There is an intimate relationship, a strong link, between the different aspects of the astral sphere on the one hand and the human personality on the other. The magnetic system is linked with the astral sphere on the one hand, and with the brain on the other.

In addition, a flame burns in the head sanctuary: the flame of our mentality, the ordinary intellectual thinking. This flame develops from seven focal points, to be found in the seven brain cavities. When the personality is fully grown, it possesses a mentality that wholly corresponds to the nature of the brain cells, to that of the lipika, and to the astral sphere of ordinary nature.

Consequently, our natural mentality is in absolute equilibrium with the disposition of the astral sphere of this nature. This sphere, and particularly some of its sections (forces or aeons), controls the human thinking. When, during the sleep of the body, the personality



Jan van Rijckenborgh and Catharose de Petri were the founders of the Spiritual School of the Golden Rosycross. In this School, they explained and exemplified the path of the liberation of the soul to their pupils in all kinds of ways, often on the basis of original texts from the universal teachings.



Ornamental flower in a wall mosaic in Yazd, Iran.

is split and the astral body and the thinking faculty sojourn in the astral realm, the usual procedure is that the brain cells are wholly recharged with and attuned to forces and influences that correspond to the nature-born state of the human being. This is a particularly natural procedure because, during the daytime, all brain cells are charged with inclinations of the person concerned that are concentrated in his memory.

Apart from the mentality, the faculty of the human will is also situated in the head sanctuary. In the centre of the will, we also find a strong concentration of astral radiations, burning like a fire. This is why we find two fires in the head: the flame of thought and that of the will, both originating from the astral field, the field of the sidereal radiations.

In a normal person, thinking precedes willing or desiring. Thought affects the brain cells and the turmoil of the brain cells, aroused in this way, in turn influences the organ in which the will is situated. In this way, the will and the desire to act or not to act are awakened. It is always thought that determines or incites our desiring or willing. This is why the Universal Teachings seriously warn all candidates on the path: 'Five minutes of ill-advised thinking may undo five years of work.'

THINKING AWAY We can easily remember these words that do not leave any room for lack of clarity: he who wants to be a pupil, should heed his thoughts. Wrong thoughts

should be extinguished before desire is ignited. We sometimes feel the fire of desire or will flare up in us; it drives us to regrettable actions; we dislike terribly that it happens to us, nonetheless... thoughts preceded the desire. This is why we should extinguish wrong thought, before we can neutralise desire. Before fundamental changes can occur in the system of the striving person, we should change our thinking. It is out of the question that the average person has his thoughts under control. He just thinks away randomly.

Who is 'he'? 'He' is the I-being that, in the ordinary person, is situated in the spleen-liver system. The I simply thinks away. Our thoughts are in harmony with our natural inclination and control our willing, desiring and acting, briefly, the state of our blood and the whole rest of our state of being. Through our mentality, our whole personality is controlled by astral influences and is kept in a certain state of being. He who is unable to control his thoughts, he who is fundamentally unable to change his thoughts, his mentality, should not consider himself to be a true pupil of the Spiritual School.

For instance, when we enter a temple, we sit there with different and usually rather strange trains of thought. If instruments were available to measure and reproduce our mentality, we might hear what we had been thinking since we entered the temple and sat down, in general, and with regard to our fellow pupils in particular, and which sudden thoughts just

We should extinguish wrong thought, before we can neutralise the desire

crossed our minds. The wheels in our head keep turning without any control on our part. This is why we said: he who is unable to control his thoughts, he who is fundamentally unable to change his mentality, should not consider himself to be a true pupil.

When we are together in a temple, with many different trains of thoughts that can be wholly explained by our natural state of being, we cause a very chaotic whirlpool of astral radiations, while seemingly we are gathered so peacefully. After all, our mentality stems from the astral sphere. In the midst of this chaos of this astral whirlpool, in the midst of this heavy astral storm, the work must be done. Do we now understand how fatal our conventional standards of civilisation are? The human being is actually not civilised at all, but rather highly uncivilised, and still absolutely similar to the primitive human being from primordial times. Indeed, we dress as fashion dictates; we adopt the prescribed attitude in every situation; we playact with the best of intentions, but mental purity, mental hygiene is out of the question. All of this gives much food for thought, of which we will only discuss a few aspects in the context of the subject that now occupies us. What matters here is how to protect our system against the influences of the as-

tral sphere of dialectical nature as effectively and quickly as possible, and how to enter the sphere of influence of the new astral field as expeditiously as possible.

GNOSIS – A VITAL ISSUE Upon reading this, we should consider our reaction to these words. Are they merely of theoretical interest to us, but further than that leave us cold? Or do we feel a profound interest when we state this problem? Do we experience an intense longing that this may soon become reality and that we may be able to forge a link with the new field of life?

We might also find it interesting to become acquainted with the nature and consequences of a sojourn in another astral sphere, such that we would approach these statements as a subject for social study. Then we would demonstrate that actually nothing has yet changed in our state of being.

The astral sphere, the net of magnetic points of the auric being, the brain, the mentality, the will, our desires, the blood, the body and life constitute one complete whole. They form the basis of a series of interlocking processes that are active such as the limbs of one organism. This is why a great deal is needed to intervene in the course of this organism to



A sincere, genuine interest in the Gnosis cannot be explained on the basis of ordinary nature

give it another direction. If we have responded with interest to the topic of entering the new astral field and if a profound desire emanates from us to participate in the glorious, divine, astral life, our situation is very hopeful.

Why? If thoughts of genuine interest radiate from us toward the Gnosis and its salvation, if we yearn to partake of the new astral field, and if perhaps an act of the will, even if still weak, is linked with it, then the effects of these thoughts and the will can certainly not be explained on

the basis of our natural state. Then they concern influences of an unmistakable, non-dialectical nature. And that would be splendid!

Our being and its activities are bound to the astral sphere. The human being, starting with his mental life, is imprisoned in this nature. How is it then possible that his longing and his thoughts go out to the Gnosis?

Do you feel that the question we raise is a vital question and that it is vital to consider the aspects of the gnostic life?

TURNING THE CONSCIOUSNESS INTO A CONSCIOUSNESS OF THE HEART A living, sincere, genuine interest in the Gnosis cannot be explained on the basis of ordinary nature, because our dialectical state is controlled by this earthly nature. How, then, do these other, non-dialectical thoughts and feelings arise in us? They can only have come to us from outside, breaking into our system and propelling the mentality in another direction. If we recognise this situation as our own, we are occupied with pulling the consciousness up from the liver-spleen system into the heart. Only such a consciousness is able to assimilate gnostic influences into the system. Then the heart opens to the gnostic radiations. They are mixed with the blood and penetrate the head sanctuary via the lesser circulation. These radiations have a remarkable influence on our mentality, so that thoughts arise that do not correspond to the horizontal line of ordinary life. In this way, the Gnosis breaks into the human system and grants it a new faculty.

Initially, it will probably be only a sudden thought, after which an impulse of the will and our desires emanates, allowing us to be able to seize the salvation hidden in the Gnosis.

When the Gnosis penetrates us in this way, thoughts are awakened in us that are not born from our karma, from the astral sphere or from the blood of this nature. Rather, thoughts emanate from God, and as such, we can listen directly to the voice of the soul, or expressed

mystically, to the voice of God. Then we are linked with the new astral field, with the universal, gnostic chain.

We can now find out for ourselves whether we possess something of all of this. If we do, rejoice, for then we have the key to the path in our own hands, in our own system. Indeed, with the new faculty, we can preclude thoughts stemming from our natural self, and give them a totally different direction, corresponding to the demands of the path.

If we are unable to do so, we may assimilate intellectually what is said and perhaps repeat it literally, but it will be of no use to us. We should immediately use this new faculty, even if what we possess of it is ever so small, to affect our mentality and give our thoughts another direction. If we succeed, we will also be able to control our will and our desires, because our thoughts precede our actions. In this way, we will also be able to control our actions, and bring them into harmony with the demands of the glorious, new influence in our lives.

We should begin our self-sanctification, our walking the path of healing, with our thoughts. He who is not yet able to do so, should wait until his consciousness has been pulled up from the spleen-liver system into the heart,

However, if we possess the new faculty, but do not use it, we will spoil the process of our pupilship.

This is the way to self-liberation: purification of our thoughts, and true thinking

OUR INTELLECTUAL EDUCATION Therefore, keep in mind the warning of the great ones: five minutes of ill-advised thinking, five minutes of uncharitable thoughts full of criticism, envy, hatred etc., may wholly undo our efforts on the upward path.

This is why a very practical education of thought is urgently needed for all who want to walk the path. This is the intellectual education to which we should submit in the Spiritual School. This is the way to self-liberation: purification of our thoughts, and true thinking. Understand the significance of this. In this way, we should begin our self-revolution. He who begins the purification of his thoughts, powerfully breaks the bonds between the personality and the lipika, and therefore with the astral sphere. These bonds turn us into puppets-on-a-string, because they induce us to act in accordance with the impulses emanating from the astral sphere. When we begin to change our mentality in the power of the Gnosis that has permeated us, we liberate ourselves from this fatal influence.

In the meantime, the heart increasingly opens. Daily, we increasingly alienate ourselves from the nature of death, and gnostic forces enter our system in great waves. In this way, our new faculty becomes stronger by the hour,

and through this self-sacrifice, our astral body transfigures very quickly.

Thus we are immediately confronted with an absolutely new beginning. Let us once again ask ourselves: does the profound longing to approach the Gnosis and to enter the new life, really exist in us? Is this longing genuine? If our answer is a solid 'yes', we have already entered the new beginning and received the new faculty. What then matters is whether we will use it consistently. Not until then can we rightly and successfully speak of the life of the soul in the new astral field.

REMAINING PRACTICAL We have tried to show how we have the beginning wholly in our own hands. Soul-born ones we enter in, glorious life is to begin. Then we can indeed continue to speak successfully about the glory awaiting us in the new astral field.

Finally, consider this: do not worry about dreams of a dialectical nature, which might make us think that we did not partake of the new astral field during the hours of the night. Disregard this uneasiness; many dreams, if not all of them, are the result of the nightly discharging of brain cells, particularly those of the memory centre. For instance, if we have a strong imagination and have been thinking

about banalities during the day, without any mental restraints, the brain cells are charged with many forces. During the sleep of the body, the brain cells discharge and cause dreams that are highly confused and fragmentary, because they have an affinity with our day life.

Another example is that it is possible that that we, in our social position, have been very busy during the day with many matters, so that we fall asleep dead tired. Then the brain cells are overcharged and they discharge during the night, with various dreams as a side effect. Do not worry about this either; do not pay attention to dreams, even if they seem to be very important. Keep them locked in the silence of your own being. Then it will soon be shown what to think and expect of them ✨

Literature

J. van Rijckenborgh,
The Egyptian Arch-Gnosis
and Its Call in the Eternal
Present, chapter XIX.
Rozekruis Pers, Haarlem,
1982.

SOME IDEAS ABOUT ENCOUNTERS



open or on the alert?

People are focused on survival, and based on this instinct, they are often on the alert concerning everything they encounter. Should I flee? Should I defend myself? Should I adopt a certain pose, strive to impress, show who is strongest? Should I hide in my armour; should I raise my hackles?

All these instinctive ‘shoulds’ that immediately crop up during an encounter, or rather during a confrontation, are reactions of the ego that has learned its lessons, and that has developed a certain survival strategy in order not to be hurt and to survive in whatever way.

In the Middle Ages, warriors opened their visors as a sign of respect and trust. For quite a long time, in fact, until the 1950’s, a remnant of this custom was seen in men, wearing a hat outdoors. They lifted or touched their hat when they met someone, as a way of greeting. Thus it became a sign of civilisation. Fear and suspicion had been left behind, and people approached each other openly, showing respect and trust during an encounter.

BREATHLESS An encounter does not necessarily involve another person. Why do we become totally still and breathless when we are suddenly confronted with a deer in the forest or with a colourful kingfisher? Two worlds meet, the animal kingdom and the kingdom

The true encounter is knowing and recognising what is originally divine in everything that lives. It requires alertness, watchfulness and openness; in this way, the ‘oil’ is formed in the lamps of the five wise maidens, while the five foolish maidens were not ready at all at the moment that the call resounded.

Aquarelle by William Blake, *The Parable of the Wise and the Foolish Virgins*, around 1803-1805

of man, who is able to reflect on what he sees. The same happens when we unexpectedly see a rare plant or mushroom or a beautiful, majestic tree. It may touch or move us, or it may make us feel happy. Our inner being reacts: suddenly we see what is special in the vegetable kingdom. Or, having climbed a mountain and having reached the top, we look out over what we left behind down below. This can be breathtakingly beautiful, and we may, in inner exaltation, be ‘impressed by such an encounter with nature that may profoundly move us’. We may be equally moved by a text we read. Once written down by a human being, it touches us, and we have the sensation that it is special and does something within us. Then there is, at that moment, an encounter between us and the author, via this piece of paper. Obviously, this is also true with regard to, for example, a painting, a composition, a ballet, a building, all of them equally splendid possibilities for special encounters.

THE QUALITY OF AN ENCOUNTER In all these cases, one thing is the same. For a moment, we do not have to be on the alert relative to our fellow human beings. We can open our hearts unconditionally. For a moment, we can immerse ourselves in beauty and allow our hearts to be touched. Everyone is able to give examples of this from his own life. At such moments, it is as if we receive a sign to remind us of the greatness of creation and of being human, and our hearts will be filled with hu-

Our true self, the Sufis state, was originally a small, radiant, precious something, capable of unlimited expansion

mility, joy and gratitude that we were allowed to experience it.

Would it not be of great value, if we were also able to encounter our fellow human beings with the same openness and open-mindedness and to experience the beauty of creation and the beauty of the soul therein, too? If we are open to our fellow human beings and allow our hearts to be touched, what would such an encounter then look like? If the heart speaks, we may be conscious of the fact that we should actually not do anything with our ego at the moment of encounter.

We read in dictionaries: 'encounter; assembling to achieve mutual understanding.' Thus, the purpose of the encounter, that is, mutual understanding, is described. It is an effort made towards trying to understand the other person as to how he is, what he intends, how he means it, what he wants and why he wants it. If this generates mutual understanding, we may speak of the quality of the encounter.

THE TRUE SELF – INFINITELY LARGE There are thinkers who investigated whether Sufism was the esoteric or hidden branch of Islam, partly because Sufism also proclaims a path that reaches back, far before the origin of Islam. It is a path, a way, of which it is sometimes said

that it is as old as humanity itself and constitutes the heart of any later religion.

Sufis have always been far ahead of their time. Centuries ago, they had already spoken of evolution, the structure of the atom and psychological laws, matters that the Western world considers its discoveries. They also spoke of the dominant I, the false personality that actually is our enemy and which we should recognise, after which we can ignore it, provided that we want to receive higher wisdom. Our true self, the Sufis state, was originally a small, radiant, precious something, capable of unlimited expansion.

In these words, the Rosicrucians recognise a universal truth. It is the precious pearl from Mani's story, the hidden treasure in the field from the parable in the Bible! Many of these stories contain countless, symbolic, encounters. In the story about Parcial, we see that all Parcial's encounters concern inner aspects, with which he should work to become a whole person, as the author Benita Kleiberg explained in her book *Parzivals graaltocht* (Parcial's quest for the Grail).

HAVING AN ENCOUNTER IS AN INNER WORK!
Any encounter is part of the inner work that a

A whole person

'When a whole person meets another whole person, there is no struggle. Even if there are differences, there is always respect, because the wholeness of one person is not contrary to the wholeness of another person.'

How should we imagine a whole person?

We then speak of the human being with a new soul, who is able to meet the spirit.

This refers to an encounter that really matters in a human life. We might say that the encounter between one person and another is the horizontal encounter; and the encounter of soul and spirit the vertical one. This is also referred to as the encounter from man to man or from heart to heart.

And the birth of the new soul, who is worthy of meeting the spirit, also takes place in the heart. Thus the human heart is the heart of the cross, the meeting place of the vertical and the horizontal stream. Two streams of life meet each other: if the descending stream of the stream of life from the true life penetrates and illuminates the heart, there can also be a true encounter with

our fellow human beings from heart to heart. Below follows another quote from *The Knowing Heart*: 'The human being forms as it were a threshold between two worlds, between two realities, namely that of life in matter, where the ego stays, and that of the spiritual being, where the essential self is kept and cherished in a merciful embrace that encompasses everything.

These two meet each other in the knowing heart and are integrated. Without an awakened and purified heart, the ego lives in the illusions of its fears, opinions and separation. Without the knowing heart, there is no coherence between the self and Being. The knowing heart is the nucleus of our being and our main cognitive faculty. The eye of the heart sees better than our ego-based intellect and our ego-based emotions. If we have such a heart, true surrender, happiness and well-being will belong to the possibilities.'

Helminki, *The Knowing Heart: A Sufi Path of Transformation*.
Shambhala Publications, Inc. Boston, USA, 1999

human being should accomplish, the true freemasonry, until he has matured to the point of having an encounter in the true sense of the word. At the same time, this will also be the point of recognising and knowing inwardly. The most beautiful example of this is the special encounter of Hermes with Pymander from the first book of the *Corpus Hermeticum*. 'Once, while I was meditating on the essential things and my mind elevated itself, my bodily senses fell into slumber, as may happen to someone who, after excessive feeding or as a result of great bodily fatigue, is overcome by a deep sleep. It seemed to me that I saw a mighty being of indefinite stature, who called me by name and said: 'What do you wish to hear and see and what do you long to learn and to know in your Spirit-Soul?' I spoke: 'Who are you?' And I heard in answer: 'I am Pymander, the Spirit-Soul, the being who exists out of itself. I know your desire and I am with you everywhere.'

I said: 'I desire to be instructed in the essential things, to understand their nature and to know God. Oh, how I long to understand.' He answered: 'Keep firmly in your consciousness what you wish to learn and I will instruct you.' With these words he changed in appearance and at once, in the twinkling of an eye, everything opened itself to me; I saw an immense vision; all things became one Light, very serene yet exalted and I was exceedingly delighted at its sight.'

Subsequently, Pymander taught Hermes in order to turn him into 'a messenger of the gods'. This beautiful image of thousands of years ago is the purest example of an encounter that leads to inner knowledge. On the basis of 'understanding the nature of the essential things', we are able to meet our fellow men in a new way ✨

is there still anything sacred?

In this issue of the Pentagram, a contribution about universal geometry is presented that, in ancient times, was often even referred to as 'sacred geometry'. In the past, if someone was not particularly gifted, he usually found mathematics and geometry difficult subjects in school, because they were often quite abstract. How would we then be able to fathom a concept like universal geometry? May we even speak of divine-spiritual mysteries in numbers? And what is universal in them? What would be sacred in them?

When we observe the events in the world, we may certainly say that nothing is sacred in our world, and the question is justified as to whether our approach is, therefore, not based on fantasy. Yet... when a flower radiates in the light, with a deep blue colour and a perfect form, or if a cloud formation passes by on the horizon in the morning sun, with many hues of colour, light and shadow, we may automatically become enchanted. What is it that touches us? Is it something sacred? Once we think about it, 'it' withdraws. The moment has passed. Let us try to briefly hold on to this lofty moment. In the short hymn to Aton, the Egyptian sun god, we read:

'Your dawning is beautiful, O living Aton,
Lord of Eternity!

You are radiant, light and strong.

Your love is great and mighty.

Your rays will create the eyes of all your creatures...

You are mother and father to those, whose eyes you have formed.

If you rise, they see through you.'

We have 'seen' something, with our eyes, but also with a deeper organ of perception. How did the magnificent structure, the eye's geometry, develop that enabled us to see? The ancients said: 'The eye was created by the light,' at least according to Plotinus, a fascinating thinker in the way of Plato.

Our modern sciences discovered that fishes are unable to develop eyes without the influence of light. Does the light contain something

that expresses the geometry of the eye? Or in other words: does the light transmit an idea for manifesting itself in matter? For millions of years, the light of the sun has radiated over our planet. And the planet 'answers'. The flowers of the vegetable kingdom reflect the light in the most beautiful way. It is often said that they contain light. The perception of the light by the flowers resembles that by the eye.

LUX AND LUMEN Plato explained in his dialogue, *Timaeus*, that God caused the world to be created by his demiurges in such a way that number, ratio and geometry underlie the world. He assumed that number, ratio and geometry flow into our world from the spiritual world. In *Genesis*, on the first day of creation, God says: 'Fiat Lux – Let there be light.' The early church fathers recognised in this first Light a spiritual reality that they called *lux* and that, to them, was the soul of the universe. They considered our familiar light an emanation of the spiritual light, called *lumen*. For a long time, these two kinds of light were distinguished. One kind contained the ideas of the creator while the other led to bodily manifestations (because without light, nothing grows). On this basis, a vision developed during the thirteenth century that linked the first germs

'The ancient of days'; an image of the Creator, who builds as the Great Architect of the World. William Blake, *The ancient of days*, 1794. Oil painting on cloth, British Museum, London.



There are two types of light: one is the light of our physical The other

of scientific thinking with the religious vision. The mediaeval thinker, Robert Grosseteste, one of the first scholars from Oxford, considered light 'the first body', the first form of corporality, from which everything was generated. From a single point, Light multiplies infinitely and evenly in all directions and generates a sphere. By condensation, it comes into a state of differentiation, leading to what Genesis calls the separation of heaven and earth. During this process, matter is generated. The whole of material creation is condensed light. It allows space to be generated, until it is consumed and ultimately dies at the edge of the self-created universe. In its crystallised form, in the matter of creatures, it shows its original, spiritual content. Grosseteste, too, distinguished two types of light: one is the light of our physical existence and matter, but the other one is the Light of insight that is embodied in purely spiritual, heavenly, Divine creatures.¹

WHAT IS EARTHLY IS A REFLECTION OF WHAT IS SPIRITUAL Cusanus (Nicholas of Cusa, 1401-1464) postulated a fault between the earthly and the divine world. To do so, he used the language of mathematics. He identified God with the concept of 'infinity'. A human being is a finite being. Multiplication of a finite number always produces another finite number. God, seen as infinity, can therefore never be reached by a human being as a finite entity. In this way, Cusanus demonstrated the

fault between the divine Kingdom of the Light and our world. A thousand years before, the early Christian Gnostics had already developed a similar vision. Nevertheless, something of what is heavenly continues to irradiate what is earthly, otherwise we would be wholly lost. Something of what is 'above' communicates itself to the inner being.

What was considered 'above' has changed throughout the ages. People turn their backs on heaven and focus on the earth, and on unlocking its mysteries. The ideal world of Light, from which the world of phenomena is derived, is replaced by the 'ideal world' of mathematics. Mathematics, including geometry, is seen as separated from the divine light. Cool, abstract, intellectual thinking replaces religious sight. It is attempted to fathom the essence of light through mathematics. Thinkers project what is 'spiritual' into the human head. Materialism begins to abound. In the eyes of the Gnostics, a period of 'forgetting' begins. A striking example of this is given by one of the texts from Masonic literature: 'The wisdom of craftsmen, the power of materials and the beauty of architecture were replaced by chaos, confusion and sin. The Great Architect of the Universe decided, in order to express his glory, to abandon the earthly building and to erect, with his lofty and eminent geometry, a spiritual building, which would not be susceptible to attacks by human powers and that would continue to exist throughout the ages.'

existence and matter.
one is the Light of insight, the knowledge of the heart

THE MYTH The thinkers of Romanticism resisted this tendency that became dominant in the eighteenth century. They sought the link with what they called 'the myth' again. The purpose of their view of nature was to make what is divine-spiritual visible in what is material. 'Everything perishable is only a parable,' we can read in Faust; it wants to remind us of the imperishable world of the Light that always attracts us.

Novalis (Georg Friedrich von Hardenberg, 1772-1801) pointed out that before the separation of strict truth and poetry, the myth, the sages were still able to see nature as ensouled. They still deducted the existence of gods and divine influences from the world: 'Everything that the initiates saw bears the traces of God.' And in his mythical fairy tale, 'Fable and Eros', he personified this myth as Fable. He considered Fable the 'inner newborn one, the innermost being of man, his soul being, an 'eternally female child'. In the ancient myths, the Sphinx asks about the essence of man. 'What is the eternal mystery?' the sphinx asks Fable. 'Love', replies Fable. 'Where can it be found?' 'With the Sophia!' It is love for wisdom that brings the contemporary human being, the human being with an opened soul, closer to his true nucleus.

A contemporary of Novalis, the English artist William Blake (1757-1827) sees our world as 'a particular and splendid abode, though one that should ultimately be replaced by a gloriously restored universe.' William Blake

believed that his own visions, which he expressed in his poems by themes like 'the end of the old world' and 'the cosmos is one', referred to this new genesis. They anticipated it and he was convinced that his work contributed to raise others 'to perceive the infinite', which was one of the reasons why he wrote many of his poems in calligraphy and converted them into painted, fantastic and inspired scenes.

The American philosopher and poet, Ralph Waldo Emerson (1803-1882), approached the visible world in the same way. He was a poet with a clear mind and simultaneously drunk with a wine 'that never grew inside a grape'. His thinking had a crystal-clear freshness, surfacing like cool, clear water from an underground source. In countless ways, he showed that every fact in nature symbolises a spiritual reality.

However, while science dissociated from its spiritual origin, thinkers 'deciphered' many mysteries of matter. Amazement about the wonders of nature and spiritual elevation no longer mattered, but rather, thinking clearly and making nature manageable and useful. We confront our own mind with objects, investigate them and try to subjugate them to the human will. In this way, we penetrate the deepest depths of matter and... experience a limit.

The quantum physicist and philosopher, Hans-Peter Dürr, wrote: 'If we increasingly analyse matter, finally nothing will be left that

Also our body, with which we deal daily, is a distant image of spiritual light

reminds us of matter. In the end, there is no longer matter, but only form, figure, symmetry, relationship. Matter does not consist of matter! Relationship is primary; matter is secondary. Matter is a phenomenon that only appears when we can see it in a sufficiently enlarged form. Matter is solidified form. Perhaps we might also say: ultimately, only something will be left that more approaches what is spiritual – unity, openness, life, potential. Matter is the solidification of this spiritual element.’²

CONDENSED FORMS In this way, nowadays the spiritual world of light dawns on the horizon again and a possibility for the human being becomes visible. Important scientists like Ulrich Warnke speak about unlimited potential or about the sea of all possibilities. A circle can be closed. Science and mysticism might raise themselves to a high level in their own way, and with the newly attained soberness on the one hand, and the spiritual elevation on the other, they might yet meet each other. Universal geometry reveals the structures that we recognise as frequently returning reflections with a spiritual content. On a new basis, we may consider them materialised light, condensed forms. Where will we arrive, if we dissolve these solidified forms and follow the way back to their origin? We may notice that the perfect proportions in geometry express spiritual beauty and harmony, and that the mutual relationship between certain planes and lines symbolises perfect relationships and love.

In this way, we will find the coherence between mathematical and mystical experience again. If we fathom the laws of the cosmos with mathematical formulas, we strive – often even unconsciously – for knowledge of what is divine-spiritual, to be found both in our inner being as well as omnipresent in the cosmos. The same is true with respect to our body with its movements and proportions. Also our body, with which we deal daily, is an image of spiritual light.

In this issue of the **Pentagram**, we try to expand our view from the quantitative to the qualitative aspect of numbers and proportions. We can learn to be astonished again. What we thought to know so well, the simple numbers from one to ten, contain a far-reaching, spiritual message. The way, shown by Cusanus as well as by other Gnostics, an ultimately breathtaking way, leading across the fault, is hidden like a code in the numbers of the simple 1×1 . Our life has a deep meaning if we learn to understand in a new way what we have already known for so long ✨

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numbers tell the history of life

Since the primordial beginning of humanity, the mysteries of nature have been recorded and explained in the form of numbers, geometrical figures and symbols. In antiquity, people experienced numbers as spiritual qualities, by which they were able to understand the order and structural power, with which the cosmos, our earth and the original elements had developed. Universal geometry is a science that returns to the consciousness of humanity in our time. The core of this geometry, which is quite different from the geometry we learned in school, studies the language of forms and proportions in nature. Many scientists and philosophers saw and still see the primordial language of the universe in this universal language of geometry that the ancients called sacred, because its points of departure remained unvaryingly the same. They studied its laws to find the primordial basis or primordial proportions of the cosmos.

Nowadays, numbers seem to be something abstract to us, something sober, with which we need not occupy ourselves. To many people, geometry is not really a favourite subject, but here it does not refer to the geometry we were taught in school. Distracted and fragmented by a multitude of things, the modern person has lost access to the original meaning of numbers. However, if we nevertheless succeed in unveiling this meaning, we will be linked with profound knowledge. Behind the numbers, access to the inner structure and laws of the spiritual world lies hidden. They are the reflections of spiritual hierarchies and of the course of development of the soul, both of the individual as well as of humanity as a whole.

Numbers refer to matter as well as to spiritual processes of structuring. Something of this will be explained in this article.

A number counts and recounts. The coherence between counting and recounting is not only visible in English, but also in Dutch (tellen, vertellen), German (zählen, erzählen), French (compter, raconter), Arabic, Hebrew and other languages.

Our word cipher, for the numbers between

0 and 9, is derived from the Hebrew word sephira that originally meant something like light, lustre. Sephira is the plural of sephiroth. The ten Sephira represent the ten primordial principles of the cabbala. They are the so-called emanations of the deity, by which the world was created. Seen in this way, the word cipher, which appeared in our language via the Arabic sifr and the Latin cifra, refers to its origin from the light and to the divine-spiritual origin of numbers. In French, the word chiffre nowadays still means a kind of secret code, a secret key. This indicates that words consist of numbers.

The close link between word and number is of fundamental importance for a better understanding of many languages from antiquity, amongst which are those of the Old and the New Testament and the Thora. By a literary technique, called gematria, that was widespread in antiquity, words and sentences were linked with numerical values to transmit certain concepts in an encrypted way.

Numbers are hidden powers that show the primordial images of life and reveal the history of life and of the consciousness. They recount them. If we understand numbers, they

THE ZERO

The zero was not introduced and used in the West until the twelfth century. Originally, it did not belong to the numbers, because addition to or subtraction from another number did not change its value, but written behind a number, it lends importance to that number: It renders the number more dynamic and gives it extra value. Generally speaking, we only encounter the zero combined with another number that is written in front of it. Seen spiritually, the zero refers to what is absolute, the ineffable being of God in his mysteriousness, before his manifestation in the world. From the primordial night, the timeless primordial ground, first form and life had to be conceived, created and manifested.

unveil to us the knowledge of existence, of the human descent, development and destiny. Their symbolic language helps us to recognise and decipher the road markings of life. In this way, number and cipher become keys to what is hidden.

From the history of numbers, we can simultaneously read the history of our development. To us, the essence of numbers changes from the originally qualitative spiritual to the quantitative, ever-growing material.

By a quantitative approach to numbers, a second, a third, etc., element is added to a unity, so that they are lying side by side, and one number is always larger or smaller than the adjoining number. The point is to determine quantities and measurements and to ascertain which one has more or less or is more or less

valuable. This is accompanied by an attitude of enlarging and of comparing of more and less, an attitude of 'wanting to have' that measures and judges the world as to quantities and sizes. Initially, people did not count according to the additive system, but according to the dividing, classifying principle, by which one does not arrive, outside the unity, at the use of the two, the three, etc. In this view, all numbers are parts or aspects of the unity; they are always interrelated and derive their meaning from the link with the whole. This qualitative way of looking sees each being, each individual as a part of a whole and also recognises the individuality solely on the basis of the coherence and the link with the all-one.

In this article, we will focus on the qualitative way of looking at numbers.

Quantitative view

1: |—————|
 2: |—————|—————|
 3: |—————|—————|—————|

Qualitative view

1: |—————|
 2: |—————|—————|
 3: |—————|—————|—————|

1

THE ONE

Creation begins with the one; from the one, the world originates. One is the first energetic impulse, the first ray that breaks through from the primordial ground, the emptiness. The one symbolises the will of the Father and corresponds to the primordial atom, the first creative word, from which the whole of creation develops and manifests itself.

The beginning appears as a formless spark from the timeless, primordial mysteriousness. We read in the Zohar, the book of the cabala: 'It was not white, not black, not red or green, nor did it possess any other colour. Not until it occupied space and expanded, it produced colours, and right in the spark's innermost being a wellspring opened, from which the colours flowed out upon everything that was lower.'

From the one, all numbers come forth; they are contained in it; they are encompassed by it. The Daodejing, the Chinese book of wisdom by Laozi, says: 'From Dao, one is generated, one generates two, two generates three, from three, the ten thousand things are generated.'

The one represents the quality of the unity, the undividedness. At the same time, it represents insight. Insight means being able to perceive the unity of all things behind the multiplicity in the world.

This shows that understanding the one and the return to the one, are what is most im-

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portant and both the first as well as the last step that a person can make. Here he finds his highest goal and the meaning of his life.

Unity shows itself to our mind in two ways: spiritually as well as materially, hidden as well as openly. As to its extensiveness, matter is equally immeasurable as the universe. It only becomes visible in its various combinations and structures.

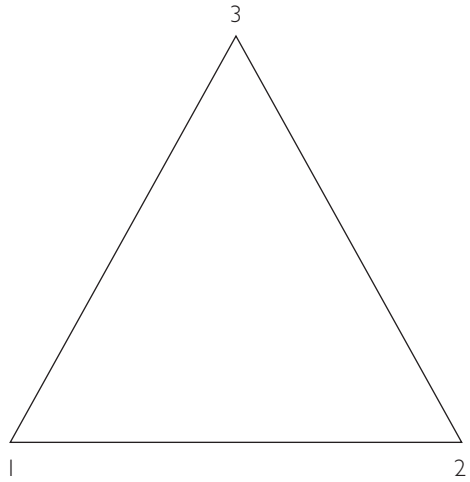
Something similar applies to the light. If there was no darkness, the light would not be visible. If there was no light, the darkness would be formless and imperceptible. The good, too, can only be experienced as good, if evil also exists.

Therefore, the one implies the possibility of the two. Two poles are contained in it. It is only through polarity, the pairs of opposites, that it becomes possible to clarify something.

THE TWO

We can read in Genesis: 'And God separated the Light from the darkness. God called the Light day, and the darkness he called night.' The two expresses the appearance of the world in the consciousness of the all-one. The form and the way, in which the world appears, are those of polarity and multiplicity. Life develops between opposites (light and dark, warm and cold, hard and soft, plus and minus, north pole and south pole, love and hatred...) and is maintained by the equilibrium. In oriental wisdom, this is represented by the yin-yang symbol. Although both poles are each other's opposite, they are always

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two sides of one being. Their unity stems from their origin. Therefore, the primordial impulse of creation consists of the division or polarisation of the one. The fact that both poles of the unity have drifted apart has caused tension, movement and hence life because, due to their drifting apart, the poles are striving to be reunited. The one wants to manifest itself again. Due to the dual forms of manifestation of the created world, power and movement are generated. Thoughts, things and vibrations move in two directions: either drifting apart or in the direction of union in the origin. In this way, two primordial forces work in the universe, on the one hand that of polarisation and differentiation, and on the other, that of union, resulting in a new creation. This is true for the whole of nature as well as for the human soul.

From the familiar interaction between the masculine and the feminine polarity, we can learn to distinguish between what is essential and true and what is external and transient. It teaches us how to overcome and discard doubt, discord and desperation and to combine both poles in the higher unity again. In German and Dutch, we see in the word doubt, the same root as in the word two. The witch in Goethe's Faust says: *'From one make ten!*

*Let two go again,
make three even,
you're rich again.'*

'Let two go again'... is what we would now like to speak about.

THE THREE

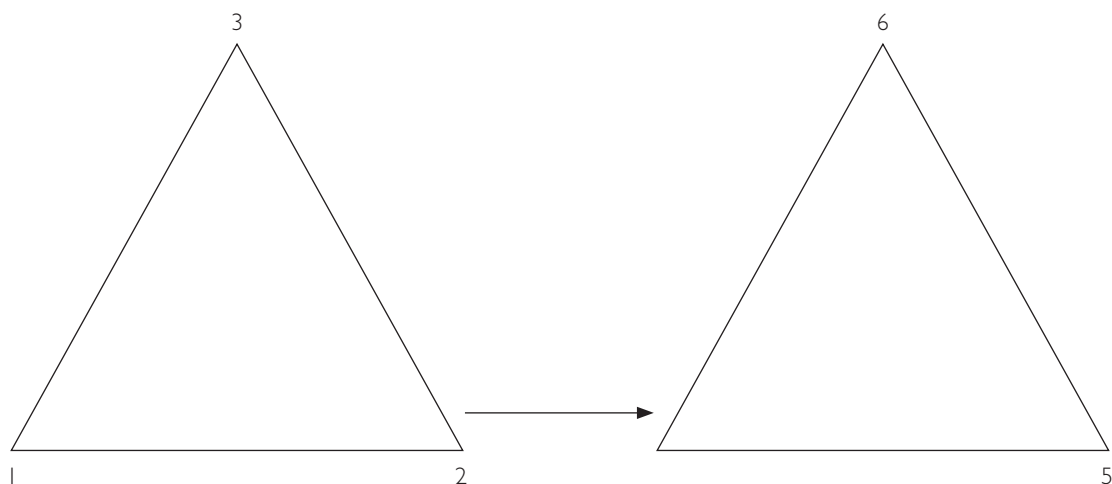
The tension between the one and the two, and also the tension within the two between masculine and feminine, above and below, good and bad... is dissolved by the three. The three is the principle of movement, of dynamism, of restoring the balance and of the link. It is the number of rediscovering and of the return, of overcoming the opposites.

This is why the Chinese compare it with Dao. Dao is both the one and the three. Dao encompasses both poles, contains yin and yang within itself and is contained in both. In the Christian terminology: the father and the mother (the father-mother!) generate the son, who manifests the consciousness and the Light.

Reduced to our daily life, this means that someone is only able to dissolve the tension between two poles if he does not allow himself to become lost in dualistic limitations. We are advised to choose a higher point of view and another level of consideration. The symbol of becoming conscious is the equilateral triangle.

One side lies opposite the angle that points in the direction of a higher, transcendental goal. The equilateral triangle is the only geometric form that cannot be moved. It is not possible to make it roll. In this way, the triangle symbolises a stability and power that cannot be achieved by any other polygon.





The three induces a birth; a new level of perception develops. In many religions, the highest creator is threefold: in the Christian tradition as Father, Son and Holy Spirit; in the Indian tradition as Brahma, Vishnu and Shiva. Waking up from the paradisiacal, yet still unconscious, primordial state of the unity, we should pass through the world of duality and illusion in order to arise in the three unto a new, and now conscious unity with the Spirit. The dance step of one-two-three, one-two-three shows the fundamental pattern of the path of development that is reflected in what is large and in what is small, in the whole of creation as well as in what is personal, individual, in all stages of genesis.

Born from the unity, the soul passes through separation, doubt and crises in order to achieve insight and growth, in this way finding the way to the unity again. After any attained unity, a new polarisation always follows and confronts us with a new task, with a new stage of consciousness, by means of new themes.

This principle ensures that nothing is lost and that life does not allow itself to be destroyed in the polarity, but always remains on its way to higher being, which then implies experience, love and a higher consciousness. The condition is that we accept and experience the challenge. To the extent that the consciousness grows, our soul principle grows, too.

THE FOUR

The cycle from one to three concerns the basic principles. These principles stem from the spiritual energy of the one, the polarisation of the two into spirit and energy, and they enable becoming conscious in the three.

With the four, a wholly new cycle begins that runs via the five to the six. What initially appeared as a spiritual structure of lines of force now becomes concrete and visible. It is manifested in the form.

The four is what materialised from the first triad, that is, what was created concretely. Four is the symbol of materialisation. It is the densification down to matter, down to material earth. The three, as the impulse-giving factor, is considered a masculine number; the four as the expression of the receiving, bearing factor, represents the feminine.

The four represents a new plane of manifestation. The step from the three to the four signifies the submersion of the soul into a deeper level of experience. It is the step from the newly attained, restored unity; it is becoming conscious of the meaning of life and of the Spirit that determines earthly life.

However, this involves dangers, because the four is also a two to which a power, a potency, is added: 2^2 .

If the soul lets itself be guided by the spiritual order and if it shapes matter accordingly, a world of forms develops that expresses this

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spiritual order, the unity. However, if the soul lets itself be exclusively led by the energy of the two, it loses the link with the one and will express itself in the world of forms as chaos, as a struggle of everyone against everyone.

Thus we can understand the meaning of ‘eating of the tree of the knowledge of good and evil’. The energy of the two gains power over the human being.

The task of the four is discovering and finding the laws and the life of the Spirit in the earthly domain again. This occurs, paradoxically, by more deeply turning towards the earth, not to perfect nature, which is impossible, but to begin to see the coherences. This causes awareness, which is the condition for the spiritual path that no one can walk for someone else. In order to accomplish this, the earthly human being is offered visible help in the form of symbols, messengers and signs. Where do we encounter the four in visible life?

- We encounter it in the four quarters, the great cross of the universe. The four seasons control the four quarters.
- In the four, we find the three dimensions of space, while the fourth dimension is time.
- We know the four ‘elements’: earth, water, air and fire.
- The equilateral quadrangle, the square, is the first geometric figure that can be divided into

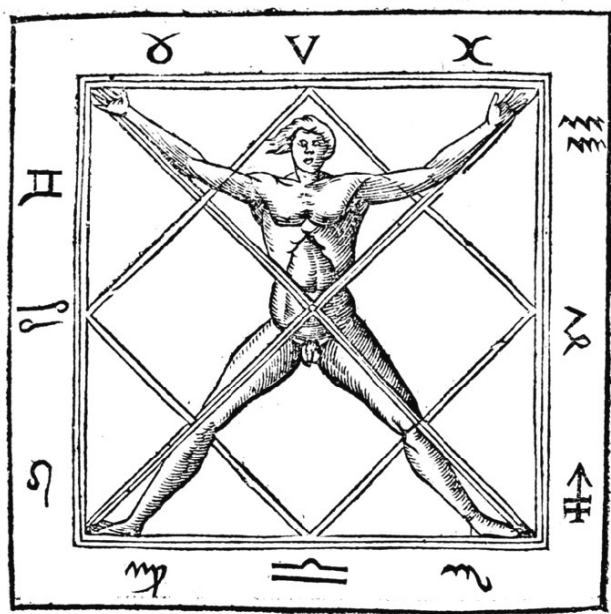
equally large parts in any way. To the Pythagoreans, the square was, therefore, also the symbol of justice.

- A three-dimensional structure can be viewed in four ways: as a number of points, lines, planes and volumes.
- With the four, corporality begins. To build a spatial body, we need four planes.
- Symbols of the four are also the cube and the right angle. If we open a cube, we see a cross, the symbol that has been known for over 10,000 years, not only in Christianity, but of old, the cross means being bound to matter. To liberate ourselves from this prison, the first condition is to recognise this prison as a prison and the next step is accepting the consequences: ‘taking the cross upon oneself’.

In Hebrew, the fourth letter of the alphabet is daleth, meaning something like door. In order to act on earth, according to the laws of matter, the door of the four must be passed. Nature, the sciences and any practical activity are based on the four.

At the same time, the four, the intersection of space and time, means the door to salvation and true human genesis. The four is the number in which the divine is manifested, or rather, is able to manifest itself! Four is the number of the earth; it is the earthly plan. Reality is proof of the kind of life that expresses itself in form.

The four teaches us to accept and solve our



daily tasks of life. It teaches us to understand that everything we encounter – however profane and unlikely it might be – contains a meaning that we can unveil, accept and accomplish.

If we found a firmer, more independent basis of life in the three, the four brings what had just been acquired immediately up for discussion by fully confronting it with life. With

the two, we experience that all of life rests upon opposites; by the three, we learn to deal with it in a constructive way; in the four, we encounter – building on the preceding cycle from one to three – the deeper questions concerning the meaning, purpose and task of human life here on earth.

How does this work in our life?

We gain countless experiences of life in our

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visible world. We long for harmony and perfection, but somewhere on this path, we discover that nothing is lasting and everything is transient. Ultimately, we reach a border – and our heart understands! It becomes susceptible to the call of eternity. Questions about the original purpose of life crop up and the longing to find this purpose increases.

The five will answer this, because it implies that we are consciously linked with the Spirit again.

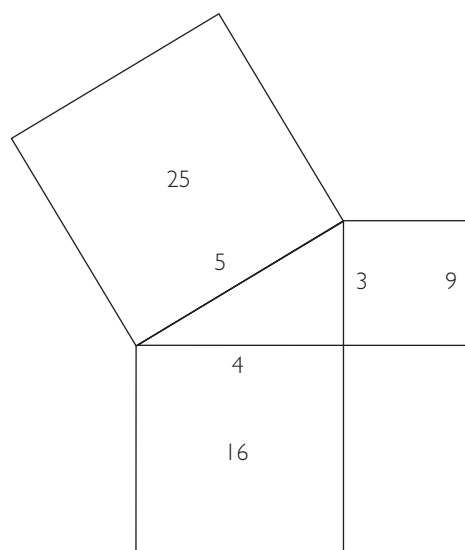
Pythagoras considered the four the ideal number, by which he referred to the cycle one-two-three-four that he called tetraktys. The four symbolises life in a visible form, in which the unity, the integrated duality and the creative triad unceasingly work in the background. Life in this sense leads to a higher spiral of the one, namely the ten!

$$1 + 2 + 3 + 4 = 10$$

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• • •
• • • •

(Tetraktys)

Although an ideal state has been reached, if we can understand the four, we are usually far removed from it in our practical life. The influences on the basis of a too heavy emphasis on the duality in the surrounding world affect us in a compelling way. They polarise too much, they become independent, because they do not



unite or dissolve in the one. We learn from the quality of the five why the human being finds himself between unity and division, and what opportunities this implies for him.

THE FIVE

The familiar Pythagorean theorem is essentially the expression of a general law of life. It shows in a geometric way how, on the basis of the masculine principle, the three, and the feminine principle, the four – as thesis and antithesis interrelated by a right angle (conscious distinction) – the synthesis is generated. This may be seen as the ‘child principle’. This ‘child’ links the parents with each other; it is the hypotenuse.

The right-angled triangle with three and four as the two long sides and with five as the hypotenuse is sometimes called the golden triangle. The three, expressing as we said before, the concept of man, the masculine principle (spirit, mind, energy...) is perfected in the square of the three, the highest that is possible in the world of the three: 3^2 . It is the fulfilment of the masculine principle.

The four, by which geometry expresses the concept of woman or the feminine principle (intuition, surrender...), is perfected in the square of the four, the highest that is possible in the world of the four: 4^2 . It is the fulfilment of the feminine principle.

‘If man and woman as a unity achieve the highest, the utmost, of what they are able to

achieve, they will join as $3^2 + 4^2 = 5^2$ or $9 + 16 = 25$. Then twenty-five is the square of the five, the fulfilment of the five. This is the desired fruit, the manifestation, the child. It is the fruit of man and woman, when both have become a unity, both fulfilling himself or herself. Thus the new is born.'

The cross-section triangle of the Chefred pyramid in Egypt consists of two golden triangles, the long sides of which form a right angle and have the proportion three to four. The hypotenuse, representing the five, leads upwards to the top of the pyramid. In the image of the pyramid as well as in the Pythagorean theorem, the path assigned as a task to human life unfolds. It is a path that leads out of the imprisonment of the world of the four. In general, the top of any pyramid with a square as its basis, forms the five. From the square, the fifth point, the top of the pyramid, arises above its centre. The manifested, material world of the four

needs an opposite pole that has been generated from it; it needs a consciousness that is able to understand that system and order also rule the earthly world, a consciousness that develops according to soul and spiritual laws. This opposite pole is the human being, the five, that moves perpendicular to the earth. It is the justification; it is conceived as an organ to recognise God. We can see his task in the symbolism of the pyramid.

The human being develops from the four. We can imagine this symbolically, if he stands upright on the earth and spreads his arms. Then he forms a cross. It is his task to mediate between the concrete, earthly world (the horizontal axis) and the divine primordial ground (the vertical axis) and to overcome the opposites. Just as a person, when he is standing, occupies his place between heaven and earth, the five occupies the central position in the range of numbers 1-9.

1 2 3 4
submersion into matter
Earth

5

6 7 8 9
overcoming matter
Heaven

In addition, five is the sum of two – the division in matter – and the three – the victory over the division in the divine power.

$$2 + 3 = 5$$

In the Hebrew and Indian cultures, the five expresses the creative human will and his indwelling, individual powers. The five is indivisible. We may see this as a reference to the in-dividuality, to the indivisible in the human being. Through the link of two and three, we become conscious of this. If a human being has matured by experience, he is able to ascend from what is primitive individual to what is creative individual, the perfection of the five.

This mystery becomes clear, when we take a closer look at the geometric figures, belonging to the five, the pentagon and the five-pointed star (pentagram).

The pentagram was so strongly worshipped as a holy sign that its construction was kept secret until the sixteenth century. Of old, it was a symbol of the divine order. Without the circle (the symbol of unity) and the cross (that is its cross-section), it cannot be constructed. The relationship between pentagram, circle and cross symbolises the path, to which seeking man is called. The way out of the world of the four is made possible for him by surrendering his whole life to the world of the

one. In this context, the soul is transformed into a pentagram.

If we look at the pentagon, a link with infinity might be suggested by the following construction: From one angle, for instance the top one, we can construct a series of pentagons or pentagrams that, mutually linked, become ever-smaller and grow towards the upper angle that links them. Conversely, however, it also seems as if ever more pentagons and pentagrams grow outward ad infinitum. In this way, we can imagine that the smallest pentagon is a symbol of the microcosm, in which the secrets of the macrocosm are reflected.

The pentagram contains still another secret: that of the golden section or divine proportion. The human limbs, too, have these proportions in a normal figure: with outstretched arms, the proportion of the length of the arm to the width of the shoulders plus the length of the arm is that of the golden section. The same is true for all other limbs of the human body: hands, fingers, toes, legs, head and trunk.

This coherence symbolises that there is a separation from the whole, but the separated part still remains linked with the whole. The human being with his five senses is an entity that deviated from the divine world, but is able to find the image of that world again in all kinds of ways within himself.

During the Middle Ages, in the Cabbala of Heinrich Cornelius Agrippa, we already find the figure of the human body with out-

stretched arms and legs represented as a pentagram.

Man is called to freedom and possesses the body as an instrument that shows the laws of divine division. We can see this particularly in his limbs. They serve his actions.

If a person walks the path of becoming conscious, he will also gain more power by his increasing knowledge, and his freedom and independence will grow. Such an individual can choose to use his freedom in two ways. In Hebrew, 'heh', the fifth letter, means the number five. 'Heh' means something like 'window'. Through a window, we can look inside and outside; through a door we can either enter or leave. The light falls through a

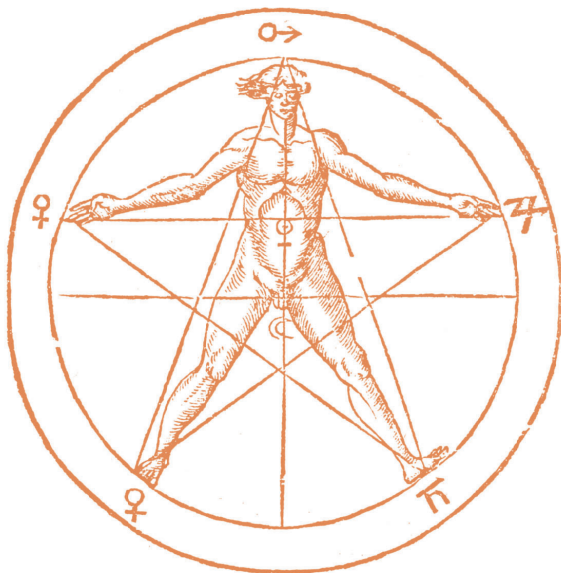
window and we see something of the outside world.

We also know two ways to represent the pentagram: either with one point upward or with two points upward. The latter refers to the duality and is often associated with the evil one, with the two-horned devil.

Thus, the described way from the one to the five contains the beginning of the process of becoming conscious, the steps of perception, crisis, decision, and thus the attained insight into things, the knowledge of the purpose. In addition, this path implies a continuous deepening and purification in the material world by recognising the opposites and the transience of everything earthly. This is why the way leads inward, to the spiritual principle in the heart.

In this way, the five rises up from the four. If a human being recognises, on the basis of the sum of his experiences and the related purifications, the principles according to which life has been formed, he will in his fifth stage begin to actually and consciously lead his life according to spiritual laws. Thus he begins his path of initiation, the inner rebirth from the Spirit, from the spark of the Spirit in the heart.

If we consider the geometric origin of the pentagon, we can also recognise this path in the sober symbols of this geometry.



6

THE SIX

Just as the three accomplishes a change in the level of the relationship between the poles one and two in the cycle one-two-three, the six also puts us on a wholly different, new level in the relationship between the concrete, material world with its spiritual lack of consciousness (the world of the four) on the one hand, and the spiritually conscious individual (the world of the five) on the other.

The cycle four-five-six represents the visible creation. The six represents the world of the living ones, in which the four and the five are linked. On the sixth day of creation, the first couple of parents is created, according to Genesis, which completed creation. In nature, we find the six as the basis of life in all kinds of ways: carbon, the chemical basis element of organic life, occupies the sixth place in the periodic table, and has six protons in its nucleus. The benzene ring, a flat ring of six carbon atoms with a specific bond structure is the basic building stone of organic life. Its chemical formula is C_6H_6 .

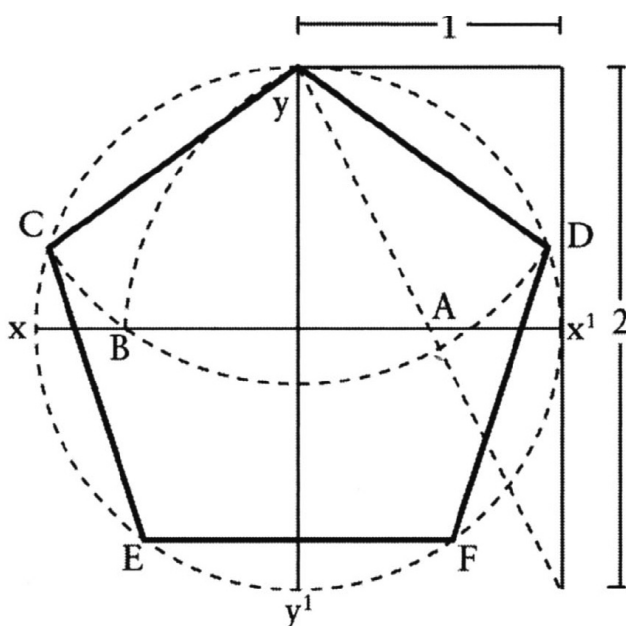
The human being needs the created world as his basis of life (the level of the four). This level goes back to the Light. The two components, four and five, try to merge with each other through the principle of six.

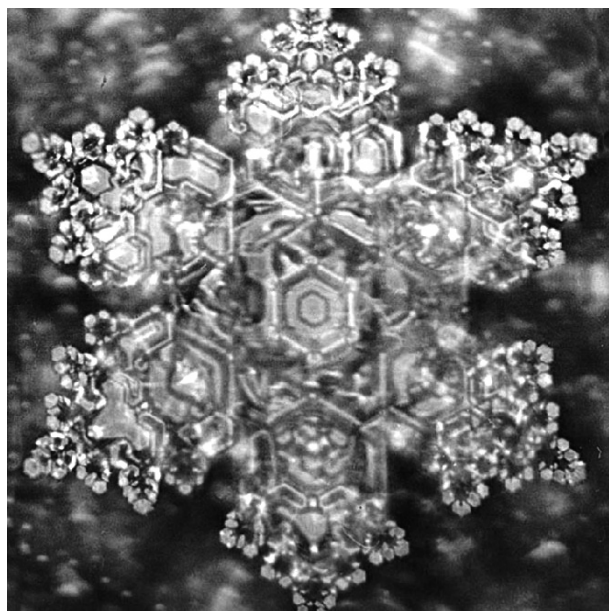
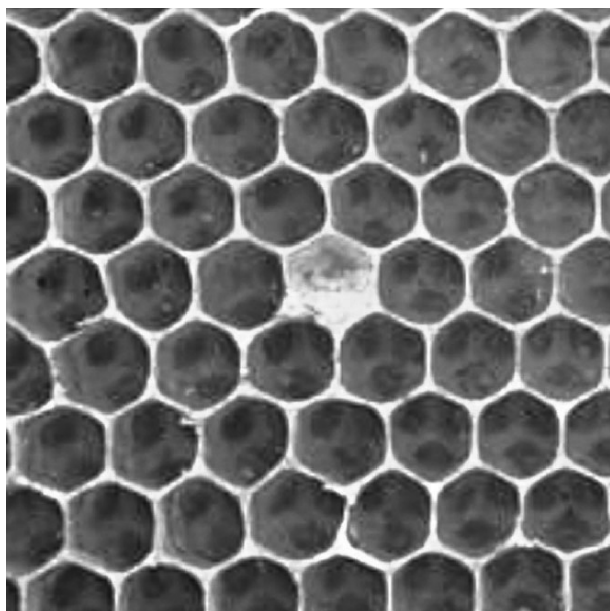
In the two-dimensional plane, geometry leads us to the six-pointed star. The Solomon's seal is generated by a downward-directed triangle – imagine this as the Spirit becoming visible – and an upward-directed triangle that may

be seen as matter becoming spiritual. These two movements, the downward one and the upward one, are shown as a unity. Here, too, we clearly see the need of polarity.

In geometry, the four in space is referred to as the cube, limited by six squares. In the plane, the opened cube forms a cross, with the square as its basis.

The six belongs to the absolute, because it brings the absolute into the world. The Jewish mystics and cabbalists honoured the six by calling the sixth Sephiroth, 'tiphereth', beauty. Amongst the numbers, the six is also called a perfect number, because the sum of the num-





bers by which it can be divided, is also six:
 $1+2+3=6$.

The six is the number of the perfect organisation in matter. For instance, it enables the construction of a seamless plane. The six is also considered the number of the ideal state. Nature provides us with an image of it in the form of the honeycomb.

Many examples in nature show that the manifestation of unity and perfection only becomes possible through polarity. A snowflake develops, because a six-pointed star is formed around a nucleus (a speck of dust) through crystallisation. Without this nucleus, the impressive structure of the snowflake would not be achieved.

Therefore, polarity and division do not exclude perfection, but rather lead to it. In this way, perfection can be experienced by the consciousness.

The six is also the number of the human sexual power that drives to unity and perfection. The ultimate goal far surpasses the bodily union of

man and woman. The ultimate purpose is the alchemical wedding, the union of the receptive, purified soul with the eternal, creative, pure Spirit. In fairy tales and myths, this is related in all kinds of ways. The way in which a person uses the sexual power, can be chosen freely. This power may lose itself in the outward aspect, or it can become a source of intuition and creativity that implies the love for everything and everyone on a higher level.

The number six teaches us that growth, fullness and unity can be manifested if we have acquired skills and power of judgement. In its fullness, the six symbolises giving up the earthly ties and crossing the limits of our world. In this respect, the cycle of four-five-six implies the path of inner purification and cleansing of our perception, feeling, willing and acting. This requires developing self-discipline and anchoring it within ourselves. Thus we arrive at the seven.

7

THE SEVEN

The seven opens the third triad: seven-eight-nine, which we will summarise here only briefly. The seven is the number of completion, the number of crossing the border, the beginning of cosmic consciousness. It is the sum of three and four, of Spirit and matter. In geometry, a heptagon can no longer be constructed in the usual way with ruler and compass. While the six was still able to form a plane, but no longer formed bodies, as we have seen, the seven can no longer be drawn in a plane at all. In the seven, space and planes are dissolved.

The seven is considered a sacred number (septos=sacred). Everything is ordered and constructed on its basis: heaven, creation and the light. The seventh day is holy.

Seven is the number of the Apocalypse that tells us about seven churches, seven trumpets, seven seals, the seven divine spirits...

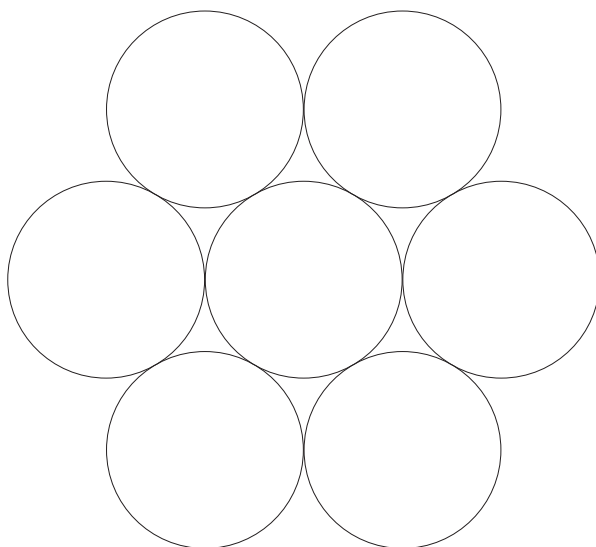
Moreover, there are the seven rays and seven gates of initiation. They touch the human being, who has prepared for it, by their spiritual light and awaken the immortal element in a human being. Seven is the number of reversal and liberation.

As mirror images, as messengers of the divine, there are seven colours on earth: red, orange, yellow, green, blue, indigo and violet, which are contained in the white light, and there are also the seven tones of the scale c, d, e, f, g, a, b. We also know the rhythm of development of our life in stages of seven years. The cells

of our body are completely renewed after seven years.

The number seven is also familiar from fairy tales. They tell of seven mountains, seven valleys, seven raven, Snow-white and the seven dwarfs...

Geometry shows us the importance of the seven in a sober way: if we draw six circles within a circle, a seventh circle with the same diameter is generated in the middle that touches the other circles in six points. If we see these six circles as a symbol of the world of the six (that, after all, represents perfection), the latter is kept together by the circle in the middle (the world of the seven). Thus it becomes visible that on the one hand, the seventh circle is generated by the world of the six and, on the other hand, it



8

9

10

represents the controlling principle of the six.

(Goethe, Faust)

*From five and six,
so says the Witch,
make seven and eight,
so it's full weight.*

THE EIGHT

Just as the seven, its opposite pole, the eight, belongs to non-material nature. Again, it represents the polarity, but on a higher spiral:

$$8 = 2 \times 4 = 2^3$$

On the way to the eight, the tension of the two is transformed and dissolved. By the shape of the eight, the originally divine is manifested (with the help of the three). The eight links the deepest level of the human subconscious with the highest peaks of the human mind. The visitations that a person encounters in the eight are those of the m-(e)ight, namely through the awakening of the supernatural powers that once again may be used in two ways: by striving for what is spiritual, or in the temptation of occultism. In Dutch and German, certain words refer to the concept of eight. With the eight, the responsibility increases to use the ever-stronger powers of the Light in the right way. The eight contains the perfection of life as to its highest responsibility. Eight is the number of ethics and of the purity of our motives.

THE NINE

The nine is the definitive victory and liberation from the wheel of birth and death. It is the result of a long path of purification through matter until the resurrection in eternal life is reached. Friedrich Weinreb wrote in *Zahl, Zeichen, Wört* (Number, Symbol, Word): Tradition says that 'tet', the ninth letter, is the womb, that is, the realm where the new develops, grows and finally appears. By it, the ancients not only referred to the human womb, but also to the darkness in general, in which what is new is first prepared before stepping into the light.

*'And nine is one,
and ten is none.'*

THE TEN

The ten is the symbol of the end. In it, the one is linked with the zero and thus, the range of numbers is concluded that started with the one and returns to the one, though on a higher level. The mighty fullness of the hidden God (the circle), manifesting itself in the ten, underlies the one. By the ten, a new level of life is manifested. Here, too, we see the beginning of a new cycle.

In this article, we only briefly referred to how we can understand the quality of numbers. If we go deeper into their secrets, we will recognise a structural order that is also shown by the basic forms of geometry and the Platonic bodies.



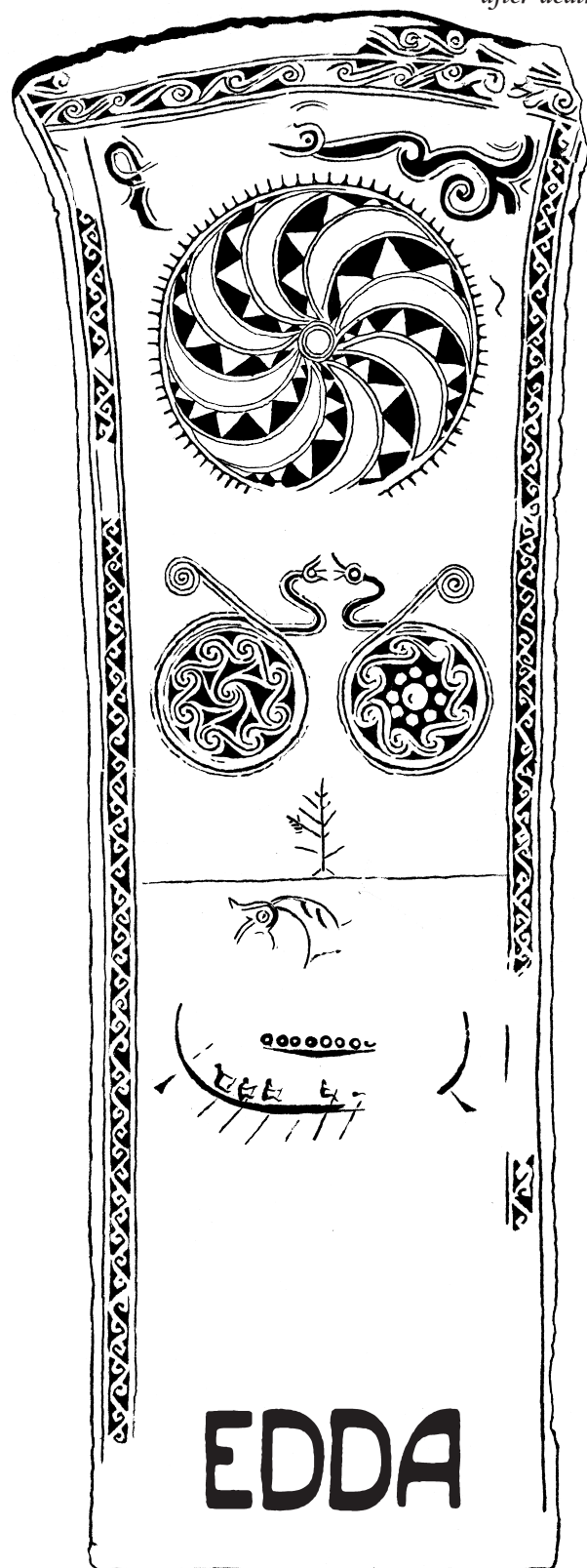


In this etching, Karl von Eckartshausen represents the world during creation. With her hand, the androgynous figure grasps one bundle, the sun represents the unity, from which everything stems and to which everything returns: the unity (1) and God (0). She splits the light radiations of the sun into 10 rays, Pythagoras' holy decuple, the perfect number 10 that refers to a new cycle. 'The mighty fullness of the hidden God (the circle), manifesting itself in the ten, underlies the one.' With a compass, the left hand measures a child's heart; only by simplicity and pure longing can this universal knowledge be approached.

From: Karl von Eckartshausen, *Probaseologie, oder praktischer Theil der Zahlenlehre der Natur*, (Probaseology or the practical part of the Numerology of Nature), Leipzig, 1795.

Numbers, and the forms and bodies developing from them, may help us solve the laws of life. The wisdom hidden in them, grants us a glance into the mysteries of the cosmos and the wisdom teachings of many nations. They show a way that makes us recognise the meaning and the task of humanity. Numbers, forms and bodies want to tell us something. We only need to listen to their message ✨

Countless myths have been passed down to us from the most diverse cultural periods. They contain images of early humanity depicting the origin of the world, the activity of the forces of nature, gods and fate after death.



the power of the giants

'I remember the giants, born in primordial times, who long ago granted me life...'

The vision of the seer, verse 2

In the eyes of the Germanics, not only did positive, constructive forces of nature contribute to the formation of the universe, but also negative, destructive ones. They saw them as giants who helped develop the creation of the earth and of everything that lives and grows. They expressed both the helping and the tremendous and intimidating power of the elements. The people experienced them as living beings and assigned names to them. They called the giants Jotuns who inhabited the kingdom of Jotunheim. They enabled growth and genesis during the eternal cycle of dying and being born. The Germanic tribes feared the 'rock giant', the all-devouring one, who did not even leave the sun and the moon alone. In winter, at the northern latitudes, when the sun threatened to be wholly 'devoured' by the night, the people feared that

their spiritual sun would be lost, too.

The giant, Rungmir, symbolised primitive, raw violence and rock-hard mercilessness. Thor, however, was able to defeat him with his hammer. With fire, thunder and lightning, the demigod Thor restored peace and quiet once more. If he threw his hammer, Mjöllnir, to the raging forces of nature, he drove them back into their order. After a ferocious fight, the emotions settled down. Thor's hammer reminds us of the hammering of our heart, when we strongly exert ourselves or become enraged.

The Thursen were the 'dry' giants. As nature forces, they let everything material parch, and they also deprived the soul of its nourishment in a demonic way.

TITANIC FORCES, DANGER AND CHANCE Danger emanated from the giants, consisting of the unrestrained proliferation of the sensory world: the growth of dull instincts, mindless avarice and a boundless drive for possessions. These properties threatened to overrun the spiritual human self and to sever the link with the spiritual world.

This is clearly described in the Nordic mysteries. And it is even still stronger in our time. We are still subject to a continuous struggle with the forces emerging from nature. Formation and order impose their demands outwardly as well as inwardly, and it is important to be a 'courageous fighter'.

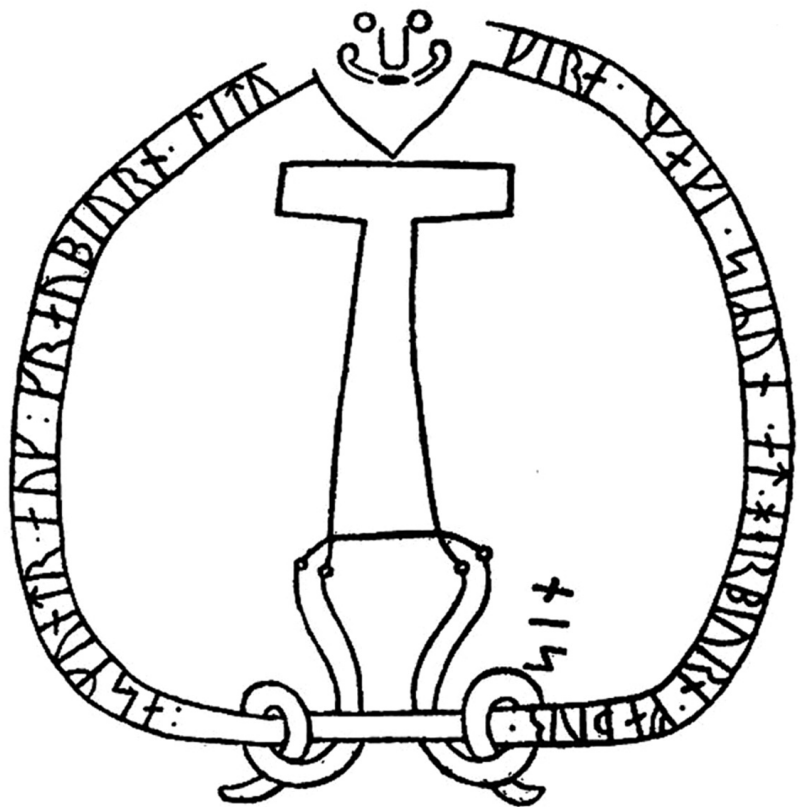
'When in the Old Testament, David fights

against the giant Goliath, better insight struggles with the uncontrolled, egocentric powers of desires and their unrelenting voracity. In biblical history, the younger powers of the mind and our own responsibility prove to be strongest.

The giants from Greek mythology are the Titans. They are demigods in whom, apart from divine omniscience, also the titanic forces of matter are active. Prometheus, the Titan, resists the order of Zeus to establish his own kingdom. He 'betrays' the divine in order to bring the fire of the spirit, knowledge and wisdom to earthly people. This sacrificing of the divine within himself is not inconsequential. As punishment, Prometheus is chained to a rock formation in the Caucasus. This symbolises the material world. It refers to being bound to a gross-material body, in which we feel as 'being chained to the rocks'.

Contrary to the state of a person with a natural soul, a Titan, a son of the gods, remembers quite accurately his divine descent and also the possibility for his return. The fate of nations, and nowadays of individual personalities, is determined by the opposing, primordial powers, into which they have been taken up. By experience, they should learn to live with the forces of nature and use them in a meaningful way. Increasingly, human beings are nowadays subjected to these tremendous forces. As prisoners of their sensory perception, but also through the manipulation by the

A Titan, a son of the gods, remembers quite accurately his divine descent and also the possibility for his return



different kinds of media, they are still tremendously influenced by instincts, and particularly the desires and illusions which, after all, are 'gigantic' world powers, that play with them. However, the spiritual aspect of the human being drives him to meaningful reflection, in the sense that he is ultimately able to see all this commotion as 'eating of the tree of the knowledge of good and evil', with which he becomes fed up. One day, all experience will be turned into true knowledge, gnosis.

This is an aspect that stands out in all original religions as the power of Light and truth. In the Western mysteries, we refer to this light power as Christ. In Germanic mythology, it is personified by the three gods Heimdal, Baldur and Vidar, whom we will discuss in the next issue of the Pentagram ✧



BOOK REVIEW: THE AQUARIUS CONFERENCES BY
J. VAN RIJCKENBORGH AND CATHAROSE DE PETRI

the apocalypse of the new time

If the earth coughs even softly, connections are disrupted and people become desperate. If the silence during a memorial meeting is disrupted by a shout, panic breaks out. The large as well as the small earth suffer from quite a lot of tension, as becomes evident if only the slightest part of the veil is touched or lifted.

We sometimes hear that we live in a field of increasing tension, in apocalyptic times, in fact. Translated freely: we live in a time that occurs at the end of a certain dispensation.

Nowadays, most people refer to this particular description as a situation resembling the end of the world.

The word 'apocalypse' stems from Greek and means 'revelation': divine unveiling, manifestation or lifting of the veil. In the terminology of the early Jewish and Christian literature, an apocalypse is the revelation of hidden and/or future developments and events, revealed by God to a chosen prophet or disciple. It was the German, Gottfried Lübcke, who used this word around 1830 and made it more widely known, when he explained the Book of Revelation from the New Testament.

However, not only the Book of Revelation, but

also many books from the Hebrew Bible, the so-called Old Testament of the Christian world and the ancient apocryphal books, like the Book of Henoch, refer to future developments, often accompanied by dreams or visions. In Christian mysticism, there is hardly any example of a true apocalypse, in which the help of angels for passing on the message is not prominently mentioned.

Apart from possibly historical aspects from antiquity, the veil is often very far-reaching and can only be approached by those who are able to read the memory of nature, into the past as well as into the future. Lifting the veils may concern exoteric as well as esoteric aspects and developments. To people of this world, the apocalypse concerns the outside of things; to the person seeking inner renewal, it concerns spiritual genesis and renewal.

THE GRANDMASTERS AND THE NEW TIME In the 1960's, Jan van Rijckenborgh and Catharine de Petri held five special, international conferences that were later published, titled 'The Apocalypse of the New Time'. During these conferences, they informed their pupils about, and prepared them for, future developments in the world field that they had to transmit in the name of the Brotherhood.

THE LIGHT VESTURE OF THE NEW MAN 1963 RENOVA

In 1963, they explained that a new, intercosmic radiation field encompasses the world with sufficient intensity and tensile power, which will have far-reaching consequences for the world and humanity, particularly if humanity does not react to it in a positive way. First of all, they confronted the group of pupils with the urgent task of preparing their light figure, their soul vesture, as to the overall coherence of its fluidic and consciousness aspects, for its great and glorious task and calling of being bearers of the eternal soul, the golden wedding garment. The Grandmasters of the Spiritual School of the Golden Rosycross stated that this golden wedding garment becomes possible if the union of the monad, the spirit, with the pure light vesture becomes firm and strong by a pure, sustained mode of life.

They called it the key to the beginning ascent, decisive for the future on the basis of two new properties, which a human being acquires by

shedding his blood, that is, by wholly working in the service of humanity.

Firstly, we should liberate the light vesture from the physical garment with regard to certain laws of nature, and secondly, we should, consequently, liberate it from what is three-dimensional.

In this process, they who receive the monad in the pineal fire circle, will experience its effect in their light vesture, and they will immediately speak in other tongues as the Spirit gives them utterance, as the Bible expresses it.

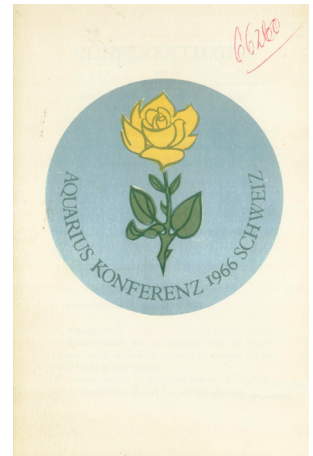
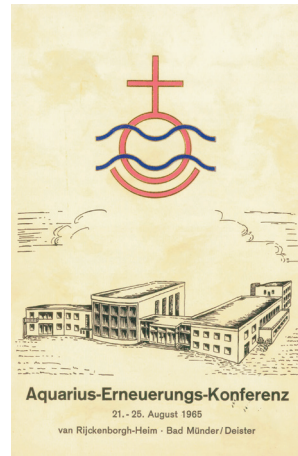
It is the manifestation of the Spirit, the core idea of this first Aquarius conference. It is God manifested in the Light vesture, as is shown by the symbol in the Main Temple in Haarlem.

THE WORLD BROTHERHOOD OF THE ROSY-CROSS 1964 CALW

In 1964, the Grandmasters confronted the pupils with an eightfold path consisting of the square of preparation and of the square of construction. During this conference, the appearance and the nature of the new World Brotherhood were explained by a description of:

- the image of breaking and
- the image of realisation, with the aim of doing whatever was needed to save the world and humanity from certain ruin.

They described that, since humanity entered an Age of Aquarius again after a stellar year, the harvest of the centuries should be gathered.



First of all, they described how the world had become bogged down in all respects: education, traffic, energy, pollution of air, water and soil, scientific experimentation, nuclear pollution, food, denaturation of people, animals and plants, mental degeneration and so forth. Of course, current reality is many times worse. According to the Grandmasters, humanity has become wholly disoriented, caused by ignorance. However, can we blame an ignorant person for anything?

Subsequently, they explained how humanity, due to its continued degenerative reaction, would at a certain moment be stopped, without forcing anything.

Because the whole respiration field of humanity should be restored (purified), quite drastic measures will prove to be necessary, by which some people may temporarily be moved to other states of consciousness.

Later, the whole of humanity will be guided to a new, original basis of life, and to tasks in which the spiritual, decisive aspect of life is dominant.

THE MIGHTY SIGNS OF GOD'S COUNSEL 1965 BAD MÜNDER

During the 1965 conference, Jan van Rijkenborgh and Catharose de Petri explained the veiled and prophetic words of Revelations 21: '... and I saw a new heaven and a new earth...' In this context, they particularly referred to the activity of the three, already known, mystery planets, namely Uranus that affects the

heart, Neptune that affects the head and Pluto that affects the recreating energy, as well as to three still unknown ones, which together form the seven aspects of the New Man.

In Bad Münster, the activity of Pluto was elucidated. This third mystery planet occupies a key position and will change the appearance of the whole world and of the whole of humanity, thus leading humanity unto a resurrection or unto denaturation.

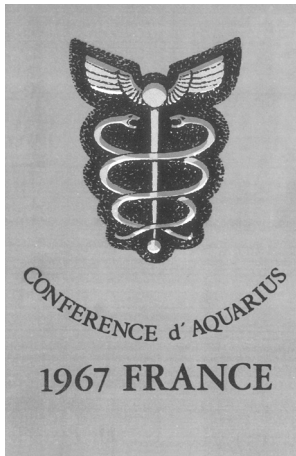
The human being is driven into this great conflict of life to propel the self to realisation and to accomplish this self-realisation, thus enabling the resurrection.

From this struggle, in pure longing, the Light is born; a mortal entity is transformed into an immortal one.

By Pluto's grip on every human being under the sun, all people are, as if seized by grace, lifted across a certain barrier in their lives and placed into a new state of being. Nowadays, we would refer to this as a quantum leap. For those who are willing and able, it signifies a new state of life, in which they turn their course away from the nadir, the lowest point of material development, into an upward course.

THE LIBERATING PATH OF THE ROSYCROSS 1966 BASLE

In 1966, the Grandmasters confronted the pupils with the why and wherefore of the human mental development in the past and the



Leaflets of the Aquarius conferences at Renova (1963), and in Calw (1964), Bad Mündler (1965), Basle (1966) and Toulouse (1967)

need for the development of the true thinking faculty in the present. They stated that a further, purely intellectual development would lead to forms of insanity. By purification of the heart, that is, by purification of the blood, so that subsequently the cerebrum, the cortex and certain latent organs in the head sanctuary would be stimulated to their true task, humanity should achieve the development of the true thinking faculty and should understand its being human. This is why, at a certain moment, our nature order will in every human being be thwarted by the spirit order.

The Grandmasters stated that, by cosmic intervention and a change in the values and properties of the atoms, matured humanity, gasping for breath as it were and after having been liberated from the inner counter-being, will be able to approach the spiritual order of renewal.

THE NEW CADUCEUS 1967 TOULOUSE

During the last Aquarius conference in 1967, the Grandmasters described how the purifying, correcting, restoring and constructive effects of the nebulae systems of Cygnus and Serpentarius stop humanity's deteriorating course. They explained how the threefold serpent-fire system should be restored and the downward journey on the river of life, guided on the basis of the tree of the knowledge of good and evil, should be turned into an upward journey, guided by the powers of the tree of life. To the true Rosicrucian, this signifies 'igniting

the sixth candelabrum' in the head, where the pineal gland can be found. It is entering a new process of life.

Finally, they painted a very modernistic, apocalyptic picture of changes in the appearance not only of everything on, in and under the earth, but also of the inhabitants of the different strata and their faculties.

They also mentioned the beginning of an intercosmic interaction and of new teachings for humanity. We also find a rough survey of all the groups of people that can be redeemed.

THE WORLD BROTHERHOOD IN 2010 AD

Since 1967, obviously time has not stopped. We see many matters in another light; other matters have been fully confirmed, although not everyone understands this or thinks about it in the same way. This wholly depends on the faculty of being able to distinguish nuances. In addition, for an increasing number of people and particularly for the sciences, the factor of time proves to be multivariate. Events have occurred or may occur, depending on new, unknown laws and changes therein. In this context, we would like to refer to changes in the periodicity of the properties of atoms and cells. The knowledge concerned is kept secret, is hidden or is seemingly lost. However, actually nothing is lost; everything remains knowable and the human consciousness also becomes increasingly susceptible to it. Thus, the

At the time, the Grandmasters probably put the pupils under a certain pressure of time

Apocalypse is subject to a great deal of mental and material speculation. Just look at the ideas about 2001 and 2012. They greatly appeal to the masses and the imagination, but, in fact, they are essentially minor details.

In *Called by the World Heart*, a book that documents a particular era, we read: 'Everywhere, Hermes' liberating religion, suppressed and denounced for so many centuries, meets with response again, and countless initiatives result from it. In over 200 centres in forty working fields, 15,000 pupils and members of the Spiritual School have their meeting points. There they can maintain a pure and direct contact with the spiritual field, the house 'Sancti Spiritus', the house of the Holy Spirit that is protected by vibration. This is a matter of every individual soul that is linked with the higher, inner level of vibration that is active in the Spiritual School in a concentrated way. In addition, great efforts are made in the context of the sevenfold World Brotherhood of the Rosycross, which develops initiatives on different levels to draw the seeking public's attention to these teachings. In various places in Europe, international information centres have developed where people can study the impulses, related to the spiritual line of liberation. Annually, other workers offer lectures, thematic afternoons and courses about the Rosycross and the Gnosis to hundreds of interested people. [...] All over the world, seekers can find a coherent vision of the sevenfold

World Brotherhood of the Spiritual School and its impulse.'

In their time, the Grandmasters probably put the pupils under a certain pressure of time. If so, the only reason was to enable the entrance of the Spirit into man, into the pupil, in the absolute now. Then it is as the Gospel of Truth says: ignorance disappears by knowledge, just as the darkness disappears when the light appears. This reality becomes possible by applying gnostic magic in our daily lives, and by concretely using holy ethers, the building materials of the original universe that lift humanity onto another level of life and consciousness. Therefore, the answer always was and still is up to the human being, up to his speed of change, up to us.

However, we should know that with God, one day is like a thousand years ✨



Omnipresent wisdom is a radiation, a vibration, and a universal light power: it is a great, very specific, electromagnetic power. It is the highest radiation of the all-manifestation, the radiation of the Spirit itself. And if there is a person, in whom the hermetic consciousness breaks through, this radiation of the Spirit will immediately be acknowledged, experienced and sensed by that consciousness. Then a focal point is generated between this field of the universal Spirit and the hermetic human being, a point of encounter, shining fiercely and strongly. It is the point, the focal point in which Spirit and consciousness are standing face to face. The Spirit of this focal point is Pymander, Hermes' consciousness. Through the mentioned activity of this focal point, walking with God, the living interaction between God and man, develops in this way.

J. van Rijckenborgh

